THE RELIEF SOCIETY MAGAZINE

Vol. X MARCH, 1923 No. 3

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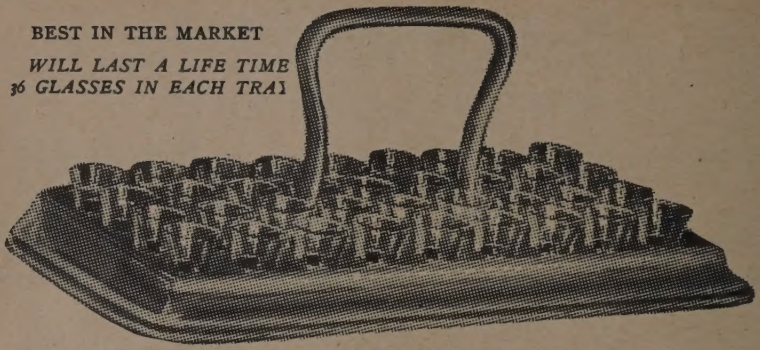

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BEAUTY

Myron E. Crandall, Jr.

I have seen the gorgeous sunset's flaming skies with crimson gold,
And the purple twilight stealing over wasteland, wood, and wold;
I have stood entranced at morning, as the sunlight kissed the hills,
And have viewed the joyous dancing and prancing of the rills:
Near the brink of old Niagara, I have sat enrapt, enthralled;
On the rim of Bryce's glory deepest sense of grandeur called;
'Neath the pallid sheen of heaven I have felt the witching hour
As the midnight bells were tolling from an ivy-mantled tower:
I have witnessed wimpling breezes wisp the face of jeweled sea;
While enthroned on snow-clad summits I have gazed in ecstasy:
From the caverns of the geyser I have watched the vapors rise—
Yet, withal, I see more beauty in my baby's face and eyes.

JANE SNYDER RICHARDS

First Relief Society stake president; later first counselor to Zina D. H. Young, General Relief Society president

THE
Relief Society Magazine

Vol. X MARCH, 1923 No. 3

Jane Snyder Richards

January 31, 1923, marked the hundred year anniversary of the birth of Jane Snyder Richards, one of the venerated pioneer leaders of the Relief Society. Mrs. Richards' name has been associated with the Society since its beginning. She was an active member of the organization in Nauvoo, and was an important factor in the development of the work in the early days in Utah. Mrs. Richards had the distinction of being appointed the first president of a Relief Society stake organization. On July 19, 1877, a memorable meeting was held in Ogden, Utah, and President Brigham Young organized the ward Relief Societies of Weber county into a stake unit. This event is a significant one, for it marks the real beginning of the amalgamation of the independent ward Societies into a unified whole Relief Society, with uniform standards and coordinated activities. President Brigham Young, the great organizer, with his usual vision and foresight, saw the need and value of a stake subdivision in extending and facilitating the work of the Relief Society, and accordingly, arranged for this needed organization in Weber county. Brigham Young headed the delegation, including Eliza R. Snow and Emmeline B. Wells of the Relief Society, which journeyed from Salt Lake to Ogden to attend the Relief Society meeting, at which Mrs. Richards was sustained as the first president of this, the first Relief Society stake organization.

Mrs. Richards was also prominent in the general Relief Society organization and was selected first counselor, when the General Board was reorganized in 1888 and Zina D. H. Young was made president.

Her life, rich in achievements and eventfulness, was at the same time beautiful in its simplicity and humility. A sketch of her interesting career was prepared for the program of her centennial aniversary, part of which reads:

"Jane Snyder Richards, daughter of Isaac and Lovisa Comstock Snyder, was born at Pamelia, Jefferson county, New York. Her long and eventful life was full and overflowing with

love, devotion, charity, self-sacrifice and heroic deeds. She was in the truest sense, a good and noble wife, a devoted mother, a splendid leader in charitable and humanitarian works, and of the highest type and character in citizenship. Certainly her posterity and friends have every reason to be proud of her beautiful life and works.

"Her love was the strongest, the surest and the most enduring—even as the rock of ages. She was most patient, cheerful and hopeful under the greatest trials and misfortune, and extremely sympathetic, generous and helpful to others in trouble or distress —in fact she was the ministering angel who bestowed helpfulness and mercy to thousands who were less fortunate than she.

"The history of her life shows her many willing sacrifices for the Gospel of the Lord Jesus Christ, revealed through the Prophet Joseph Smith, and her faith, which was never shaken. At the age of seventeen years she was carried from a sick bed to a frozen lake, where, after the ice was cut, she was baptized in its waters and miraculously healed of a serious illness. In the exodus of the Saints from Illinois, while traveling by wagon westward across the desolate plains of Iowa, her husband being then on a mission, she gave birth to her second child—a son—who died upon the day of his birth, and was buried at Mount Pisgah. Seven weeks later her little daughter died and was buried near Winter Quarters on the Missouri River, leaving her lonely, childless, sick, and in the wilderness with a wagon box for a home. For twenty-one months, under such conditions, she waited, patiently, at Winter Quarters, for the return from Great Britain of her husband, Franklin Dewey Richards. During that period, she was so ill that frequently her life appeared to be hanging in the balance, but her faith, undaunted at all times, was rewarded with strength and courage sufficient to enable her, in company with her husband, to endure the innumerable privations and hardships of the one-thousand-mile journey, by ox team, across desert plains, overrun with bands of hostile and marauding Indians. After three months of thrilling adventure, on October 19, 1848, they entered the Great Salt Lake Valley (now Salt Lake City).

"She suffered the common hardships and poverty of pioneers settling a new country, living, the first season, in a wagon box and for some time thereafter, in a one-room adobe house, with dirt roof and dirt floor. Inadequacy of the harvests caused great suffering and considerable sickness among the early settlers, but what little she possessed she generously shared with the new emigrants entering the valley and those who were more destitute than she. These trials and hardships increased her capacity for human sympathy and prepared her for the great labor of love awaiting her, and which she later cheerfully performed, in the

Relief Society organizations of the Church, and in other capacities.

"She was truly a helpmate to her husband, Apostle Franklin Dewey Richards, and justly shares the honors that came to him, for she did her part, nobly, not only in rearing and caring for their children but in providing for them as well. He was thereby freed to a considerable extent from those cares and responsibilities, and enabled to devote his entire time to the work and service of the Lord. When worried and weary he always found his home a haven of rest and peace, where love and confidence awaited him.

"Her later life brought public honors to her also. In the year 1872, she was appointed and set apart President of the Relief Society of Ogden. Five years later (in July, 1877) she was selected and set apart by President Brigham Young to act as President of the Relief Societies of Weber stake—then comprising all of Weber county. This was the first stake Relief Society organized in the Church, and she held the position until July, 1908, (thirty-one years). In the year 1888 she was appointed and sustained as First Counselor to President Zina D. H. Young in the presidency of the Relief Societies of the Church.

"She accompanied her husband on several trips to New York, Chicago, Washington, D. C., and San Francisco, and one trip, to Alaska, combining important business with pleasure. While in New York she obtained much valuable genealogical information concerning her immediate ancestry, which enabled her to do considerable temple work. She visited Washington, D. C., as one of Utah's representatives in the National Council of Women, and made the personal acquaintance of Mrs. Belva A. Lockwood, Miss Susan B. Anthony, and other ladies of national reputation and leadership. She was vice-president of the Utah Board of Lady Managers of the World's Fair, held at Chicago, in 1893.

"She honored and dignified every position she occupied, and faithfully performed the many important and responsible public duties which devolved upon her. She is held in loving remembrance by all who knew her, and especially because of her personal ministration to the poor, the sick, and the otherwise afflicted and distressed. She gave most generously and cheerfully of her substance and of her personal service.

"She believed, sincerely, and in her life exemplified the scripture wherein it is said that 'It is better to go to the house of mourning, than go to the house of feasting.' The sick, the lame, the deaf, and the blind, as well as those who were bowed down with grief and sorrow, were all objects of her special solicitude. To assist them in lightening and carrying their burdens, was the pride of her heart. She neither sought nor desired personal ease or comfort. She seemed to understand that she had been

born to serve, and that serve she must. Her work was here and she was ever industriously engaged in it. It has not been, and will not be said of her: 'How much did she have, or how much did she leave?' Rather has it been and will be said: 'She devoted her life to her fellows. To bring health, peace and happiness to them was her unselfish ambition.'

"Her knowledge of the divinity of the mission of the Prophet Joseph Smith was often testified of, by her, in the strongest and most convincing terms. Her greatest concern and admonition was that her children and their posterity should ever remain true and faithful to the teachings of the prophet and retain their membership and good standing in the Church which she loved dearer than life. She was a devoted wife, a loving mother and a true friend. She was truly one of God's noblest daughters.

"She passed from earth to her heavenly home on November 17, 1912, at Ogden, Utah, at the ripe age of 89 years, 9 months and 17 days. She has a total of seventy-three descendants: six children, twenty-two grandchildren, forty great-grandchildren, and five great-great-grandchildren."

Minutes of First Stake Relief Society Meeting, at Ogden, July 19, 1877

(From *Woman's Exponent*, August 1, 1877)

Thursday Morning, July 19th.—President Young and a select party of brethren and sisters went to Ogden by special train, to attend a meeting, in the Ogden Tabernacle, of the Relief Societies of Weber Co. The Tabernacle was crowded to overflowing, the congregation being nearly all ladies—officers and members of the various Relief Societies of Weber Co. After the usual exercises, President Young arose and stated that he had expected to hear reports from the different societies, but since his arrival had been informed that the meeting had been called expressly to receive instructions from himself and the brethren. He proceeded to instruct them upon the subject of health—how to avoid sickness, how mothers should train their children; counseled mothers to give them early lessons of faith and principle; to teach them to believe implicitly in God and that he takes cognizance of every act of their lives; that they are surrounded by good angels, ministering spirits; and inculcate in their hearts and minds a love of virtue, honesty and truthfulness, and let their example be in harmony with their precept, and the force of this education would have a bearing upon their whole lives, when they should go out

from under the mother's influence. He designated mothers as the moving instrument in the hands of Providence to guide the destinies of nations, and exhorted mothers to teach their children not to make war, but to teach them peace; he asked the question, "Who gives the key to the nations of the earth? It is the mothers, it is not the fathers." In giving advice and counsel on minor points, he alluded to trifles and small things making up all great matters, that our lives are full of little incidents which make one great whole, one vast experience; that the earth itself was composed of little grains of sand. He referred to the counsel he gave the sisters in regard to storing up wheat, with which he was pleased, and spoke earnestly and emphatically on the subject of making our own hats and bonnets, also hats for the brethren, and said that even in this one class of manufacture we could save tens of thousands of dollars; and that to save money was more difficult than to earn it. He urged upon the sisters the necessity of entering heart and soul into the home industries, and to use their utmost influence with their husbands to have them establish such institutions and manufactories as would make this people independent. His instructions were most eloquent, full of pathos and fatherly counsel, and if carried out in the lives of the Saints, would very soon make us not only healthful and wealthy, but fit us for the society of angels and sanctified beings.

Elder Carrington, in his remarks, dwelt at some length upon fashion, which to him, he said, was a myth; he asked no odds of Mrs. Grundy; felt that it was beneath the dignity of a Saint to follow the fashions of Babylon; exhorted the sisters to make their own fashions; said that some of the sisters were ahead of the brethren in many good things.

President Wells, in the course of his remarks, said he had long conceded woman was a power in the earth, and he hailed these organizations of the sisters as harbingers of good results, carrying with them as they did an influence more manifest than in times past. That woman was an indispensable helpmeet to man, and should occupy that position in all practical work in building up the kingdom of God, as well as in spiritual work and exaltation; said that the Saints of God should learn to govern and control themselves according to the laws that govern our being, and the principles of life and salvation.

Elder John Taylor said there were more women present than was usual to meet; he alluded to woman's faith, referred to the counsel which a woman gave to a man of wealth whom the prophet told to go and dip seven times in Jordan; he felt it was too little a thing, but the woman had faith and intuition, and by listening to her he was healed through obedience. Spoke of obeying the laws of life and health, to preserve our lives to the age of a

tree, and alluded to the manner in which children were brought up in the aristocratic families of Europe, and said as Saints we ought to be more particular in training our children than the people of the world are, and pray God ever to help us.

President Young then gave some wise and practical instructions concerning the mission of sericulture, which had been given to the sisters, and told them it was a way in which they could make money for their own use. Talked a little more about dress; said that our time was all we could call our own, we should have to give an account of it, and therefore we should use it to the best possible advantage, in assisting to build up the kingdom of God upon the earth.

Elder Franklin D. Richards arose, made a few closing remarks; requested in behalf of Mrs. Richards, president of Weber county Societies, that these societies would prepare a quarterly report of the condition of each society and its financial interests, to be read there three months from that time, to which time that meeting was adjourned; and to all the sisters who felt like entering more fully and earnestly into the work of home industries and helping to become self-sustaining, a request was made for them to rise to their feet; to which every one in the room responded gladly.

Altogether the day was one of rejoicing, everything passing off pleasantly. The good people of Ogden were most profuse in hospitality to those who came from other places, and there were so many good things said for the encouragement of women in stepping forward to assist in building up Zion, that we could only wish that all the world could have heard it. "Mormon" women should surpass the women of the world in good works, for they are in the enjoyment of the wisest counsel, and it is to be hoped they will carry it out in their lives, and transmit to posterity the heritage of good deeds, more precious than gold or gems.

The greatest service you can render anyone is that which helps a person to help himself, and I know of nothing that will go further to accomplish this than will the habit of performing more service and better service than one is paid to render. The most startling discovery made, as a result of analyzing more than 12,000 men and women, was the fact that 95% of those people were failures because they refused to render such service, which ought to be a cue to the rest of us.

Hearsay Evidence

I have gleaned information at random
  Concerning the sex they call Janes;
In the view of St. Paul they know nothing at all,
  Being wholly deficient in brains.
I have read many feminist novels,
  And verse by the author of *Kim*
Who has said quite a lot, but I'm sure I have not
  Learned much about women from him.

I have followed the lady in *Main Street*
  Through all her hysterical life,
And I'm certainly glad I never have had
  A person like that for a wife.
Bill Shakespeare made some women lovely,
  And some of them bitter and grim;
They are hard to forget, but I never as yet
  Have learned about women from him.

And now comes Ambassador Harvey
  Breaking out of the zone of control,
And vows in a speech that a girl, though a peach,
  Has never the sign of a soul.
He says she breaks all the commandments,
  That her moral ideas are dim,
Though she's shy and demure, but I've not, I am sure,
  Learned much about women from him.

Sometime I shall study the problem
  That stumps every thinker and sage.
But I'll heed not the words philosophical birds
  Have written in every past age.
I'll forget all the books and speeches
  That I in my life time have scanned,
For I cherish the hope that I'll get the real dope
  If I learn about women first hand.

Boston Globe.

What Utah is Doing for the Blind

Amy Whipple Evans

"I was eighteen years old before I started to school," remarked one of the blind men whom I met at the work-shop for the blind, at Salt Lake City, when I was gathering material for this article. "It was not till my father visited the School for the Blind, in Ogden," he continued, "and told my mother what it would do for me that she gave her consent for me to go there. I cannot begin to tell you what a wonderful difference it has made in my life, what a new world it has opened up for me."

For one thing, the school taught him to appreciate music, both vocal and instrumental, and directed him toward music as a profession. Pupils there learn to read music, which is written in the Braille. They memorize their work and play well and accurately, and take a great deal of joy in it. There is a girls' chorus at the school now, composed of girls from fourteen to twenty. They sing well together. It is quite touching to see the great happiness music affords them. Without neglecting their other work, they perhaps get more pleasure from this than from any other study.

The young man to whom I spoke started his musical education at this school, and he is now studying with a view to music as a profession.

There, of course, he also learned to read and to enjoy literature. The reading lessons are very interesting. Reading is done by means of the Braille system, an invention of a blind Frenchman of that name. Several systems were developed from this first one, but recently the best features of them all have been combined into the one that is coming to be used all over the world, in which the new books for the blind are printed. It is a system of point reading. Heavy paper is perforated with an instrument that leaves points on the paper. The alphabet is represented by these points arranged in various positions. Reading can thus be learned by the sightless, as also can writing, more easily than by the earlier method of raised letters. I heard a fourteen-year-old girl reading *Ben Hur* aloud to a class, and she read as well as any girl of her age who can see.

There is a library at the school, containing fifteen hundred volumes in Braille—fiction, history, and general literature—which are not only used by pupils of the institution but which are circulated among the adult blind throughout the state and the west, without cost even for postage. Among these books

thus printed are the *Doctrine and Covenants* and parts of the *Book of Mormon.*

Like other institutions of a similar grade, the School for the Blind aims to give a general education. Arithmetic, geography, history, and other elementary subjects are taught by competent instructors. Several pupils, after completing the courses of study at the State school, attend higher institutions of learning. There is one each at the University of Utah, the B. Y. University, the Weber Normal, the Dixie Normal, and the Springville High School. These take an active part in their schools. One is the judge of the student-body court.

"Reading and writing in the Braille, studying the common branches of learning, taking notes in classes and transferring them to the typewriter, are good things to do," said our young friend, "but you get tired of just headwork, even if you are blind. The blind, like those who can see, want something to *do!*"

And so the school provides some general activities. There is a scout organization for the boys, also a literary society. Mrs. Belle Salmon Ross has done a splendid work in teaching reading and solo dancing at the school. Under her capable management the blind have given, in Ogden, evenings of reading, music, and dancing. To give those who are born blind an idea of what the world is like—which is very difficult under the most favorable conditions—models are used extensively, and pupils mould in clay. Basketry is also taught, and simple carpentry. Some of the boys are instructed in poultry raising. Last year three of the boys went into the business on a small scale; they sold eggs to the school at the market price, and thus cleared thirty dollars apiece.

Among the most important things our blind friend took away with him from the State school was his memory of friendships gained there. These appear to be even more intimate and dear than with people who have their sight. Our friend spoke of this phase of his life with much feeling. "I am interested in every one who has ever been at the school," he said , "even those who are there now and whom I have never met." The boys and girls seem to be happy and contented, all unconscious of their affliction. They become like brothers and sisters in a large family. Their training has inspired them with self-confidence and a worthy ambition to become independent, as opposed to the pity-the-blind attitude of the past. It is lifting the blind out of the pauper class. Eighty per cent. of the graduates of the Ogden school became self-supporting. Some of the pupils there are only partially blind; they cannot see well enough to read ordinary print. Thus the state very properly recognizes the right of the blind to the same educa-

tional benefits as those who can see. An effort is made, though with increasing difficulty, to find positions for the graduates of the school. Some become salesmen, others music teachers and piano tuners, and still others enter business. Three or four work in a Salt Lake candy factory, where they prove more skilful than others with sight at folding boxes.

So much for the way in which the state endeavors to take care of the juvenile blind at its school, which is under the direction of Superintendent Frank R. Driggs. There are also organizations for the care of the adult blind. Some of these are provided by the state, others have been effected by private means.

Mr. Murray Allen, who teaches at the Ogden school and who is himself without sight, is a traveling teacher of the blind. He spends his Saturdays and his summer vacations going about the country teaching the blind to read. The state pays him for this work. Last year he traveled five thousand miles. He tells me that many of the adult blind learn to read the Braille easily.

Then there is a reading room for the blind in Salt Lake City, in the public library building. The blind are here taught to read the Braille and to use the typewriter if they wish. Those who cannot read are read to. A guide conducts the blind to and from the street cars. Music is furnished each day, except Saturday. Occasionally entertainments are given, and a general effort is made to cheer and comfort them. Every Christmas there is a Christmas program. This room, and half of the salary of the person in charge, are furnished by the city; the rest of the salary, together with money for incidental expense, are provided by the Ladies' Auxiliary to the Reading Room for the Blind, of which Mrs. Louis McCormick is president.

Nineteen years ago the Society for the Aid of the Sightless was organized. This was done by the direction of the First Presidency of the Church. The purposes of the society are to publish suitable literature for the blind and to assist in improving their condition by encouraging them to study and to work. Mr. Albert M. Talmage, as official representative of the society, and his wife Sarah Whalen Talmage, who is secretary of the society, visit the blind in their homes and give instructions in reading and writing. In some cases they also teach light handicrafts. The society is publishing and distributing parts of the Book of Mormon, sections of the Doctrine and Covenants, and Deseret Sunday School hymns. It also publishes a monthly magazine entitled *Messenger to the Sightless*. This magazine contains each month some Church article and other suitable reading matter. It is sent on request to the New York Public Library, the Congressional Library at Washington, the Cleveland Public Library, the California State Library as well as to the libraries of some of the largest schools for

the blind in this country. It also reaches blind readers in Europe. The work is maintained by popular donations, and by aid from the Church. The president of the society is Dr. James E. Talmage, who very kindly furnished the information contained in this paragraph.

Another organization very helpful to the blind is the Utah Association for the Blind. This society is officered almost entirely by the sightless members. Mr. Wm. Nichols is president. He is a graduate of the Ogden school, and is now a musician. The object of this organization is to better the conditions of the blind throughout of the state. What the society would like to have just now, Mr. Nichols says, is a boarding house for the blind, in Salt Lake City, where men who come here to learn a trade at the workshop may stay and where they may obtain good food and fair treatment. It is hoped also to establish an employment bureau in connection with the organization. To acquire a loan fund is another ambition of the officers of this association. It is almost impossible for a blind man to borrow money, if he wishes to enter business or to buy a loom in order to work at his trade in his home town. A fund of this kind would, it is thought, be a great help, as the money could be loaned at reasonable interest rates to such as would be unable to obtain means elsewhere.

Idleness is the great tragedy of the blind. "The best possible way to aid the blind," said Mr. Nichols to me, "is to help them to be independent and self-supporting. What we want is, not charity, but an opportunity to work, a chance to help ourselves." In other words, the blind should be taught a trade by which they may earn a living. This is especially the case with those who have lost their sight after they obtained their growth. The school at Ogden does not aim, nor is it in a position, to give vocational training to the blind. Except for the aid given in this direction by the government rehabilitation agent, Prof. Mosiah Hall, the only place where vocational training is given in the state is the Utah Workshop for the Blind, in Salt Lake City, which is under the supervision of the State School for the Blind.

This shop was established more than two years ago. Here the blind are taught weaving. Only nine men can be accommodated. More would like to come if there were room. They are paid for their work by the yard, and according to its quality. Weaving of the finer designs, of course, brings a higher price than simple weaving. Of course, the most proficient earn the most money. Some very fine rugs are made here, also couch covers, cushion tops, shopping bags, and portieres. In order to do the finer weaving in designs the blind must be able to read the Braille, as directions for this work are printed and are too long to be remembered. Mr. John Strache, the shop superintendent, says that all the blind

who learn weaving should be taught to read. The articles woven are made from all sorts of rags, from burlap to silk. I saw some portieres made from the green covering of pool tables combined with black warp. This material was sent from Nevada.

The men are kept busy for eight hours a day, and the busier they are, the happier. One man said to Mrs. Strache, when she told him it was time to quit, "Is it five o'clock already? I forget that I am blind." Another man, after learning his trade and going to his home town, wrote to Mr. Strache: "I am glad I am not working in the shop, because I am afraid I would not get enough done in eight hours. But I am my own boss here and I can put in as many hours as I wish. I want to get my ninety yards of carpet off as soon as possible, so I can put in all white warp to make rugs for Christmas presents. So many people want them to send to friends and relatives. Some of my rugs have been sent to Canada, Idaho, California, Colorado, Kansas, Nebraska, Iowa and Ohio, besides many towns in our own state."

It is interesting to know that the Relief Societies are among the best patrons of this shop. Hundreds of pounds of rags sewed by Relief Society members are woven into rugs by the blind, and sold at a small profit, thus increasing the funds of the Society and also helping these unfortunate men who are striving to earn a living.

But not all blind men are adapted to weaving. So it is the hope of those in charge of the shop to be able to introduce other trades, such as the making of brushes, boxes, and brooms, cobbling, and similar handicrafts, in this way increasing the field of labor of the blind.

The difference between the point of view of the past and of the present, so far as the treatment of the blind is concerned, has been very beautifully expressed in the lines that are printed large, and framed, in the workshop, where all who come there may see them:

"Wouldst thou give happiness unto the blind?
Grant him to wrest his daily bread from earth;
With gracious labor fill his hand and mind;
For only thus his truest job has birth.
Toil hides the darkness of his tedious day;
Toil stifles back the wild cry from his night;
Toil gives him strength that shall not pass away;
And wins him freedom while God gives him light."

Lillian Cameron Released from Board

Miss Lillian Cameron, a respected and beloved member of the General Board for six years, was honorably released from her position on February 7, 1923. Miss Cameron became the bride of Mr. Isaac B. Roberts of Raymond, Alberta, Canada, on January 20, in the Salt Lake Temple, and a few weeks later left with her husband for her new home in Canada. Because of this change of residence, it was necessary for her to sever her connections with the General Board. While the Board regrets to lose the association of Miss Cameron, the members are all delighted with the new happiness which has come to her, and they share her joy in having the opportunity to serve as a wife, homemaker, and mother to five lovely children.

Since her appointment to the Board on December 14, 1916, Miss Cameron has been an earnest and devoted member. She was always graciously willing to undertake any work or responsibility required of her, and could be depended on entirely to perform the duties assigned to her. Because of her sweet personality, her sincerity and loyalty, she endeared herself to every member of the Board, and she made for herself a host of friends among her coworkers and Relief Society women generally.

Miss Cameron, daughter of Mr. and Mrs. David Cameron, is a native of Salt Lake City, and has been active and prominent in Church affairs for many years. She has been a teacher in the Sunday schools in all the grades, and in the Y. L. M. I. A., having acted as first and second counselor in the Eleventh ward Mutual. She has served as stake chairman of the temple work on the Ensign stake board Relief Society, giving splended satisfaction in this capacity. She was employed in the Historian's office, in 1908 and 1909 in the Genealogical offices. In the office of the Genealogical Society of Utah she was assistant librarian and in charge of the research and recording department. By years of close study of the intricacies of genealogical work, she has become an expert and one of the best informed persons in the Church in this work.

It was on one of her visits to a genealogical convention that

Miss Cameron met Mr. Roberts. Mr. Roberts who is also interested in genealogical research, was in attendance at the convention in Canada, and the friendship which began, because of their mutual interests, culminated in a happy union in a few months.

A delightful reception was given by the General Board on the evening of January 30, in honor of the bridal couple, in the Relief Society rooms in the Bishop's Building. The guests included the board members, their husbands, and the relatives of the bride. Mr. and Mrs. W. N. Williams received the guests, presenting them to Mr. and Mrs. Roberts. Mrs. Jeannette A. Hyde acted as master of ceremonies and was assisted by Julia A. Child and Lalene H. Hart, who had been chosen as a committee to plan the affair.

A pleasing program was presented, in the course of which many tributes were paid to the newly married pair, and hearty good wishes were extended to them. President Clarissa S. Williams spoke of the splendid service that Miss Cameron had rendered the Relief Society and the Church. In all the history of the Board, President Williams explained, Miss Cameron is the first bride, and this was the first Relief Society Board wedding party.

Joseph S. Hyde and Will Knight both made interesting remarks, the latter speaking very highly of the groom with whom he was acquainted several years ago in Canada. Mrs. Annie Wells Cannon, of the General Board, in a clever and an appropriate speech presented the bride with a set of silver teaspoons. Mr. and Mrs. Roberts both responded, informally, thanking the board and the guests for the gift and for the many expressions of good will. The program also included a delightful reading by Winnifred Brown Knight and several singing and interpretative dancing numbers by two juvenile entertainers, June and Jean Purrington.

At the close of the program, the bride cut the wedding cake, after which a delicious luncheon was served.

Transformation

Grace Ingles Frost

Nature has hid her genial face behind a veil of gray,
Grim silhouettes, the poplars stand stark unclad in array,
Bird notes that filled the silences with rhapsodies of song
No longer sound, and life for me grows somber, aye, and long;
'Til Mem'ry brings a smiling face to luminate the gloom,
And Fancy bids a lilting voice make music in my room,
Then, lo! the earth and all therein becomes transformed for me.
For one cannot be doleful with Love for company.

A Social Conscience

Laura F. Crane

Grim tragedy was creeping cruelly into Caroline Myers' life. She, who had always lived as a rose, colorful and admired, and who had been carefully nurtured and shielded from life's rough blasts, was now no longer a carefree, smiling ornament, but a breathing, vital, suffering human being. Love had made the transformation.

Love, the goddess who generously dispenses laughter and sunlight and joy, can also, with ruthless hand, administer tears and darkness and pain.

A crumpled figure, Harriet was, as she sat in her easy chair and thought. She was facing her soul honestly, stripping off the draperies of sham, self-satisfaction, and conceit. In her solitude and honest frame of mind, she admitted to herself that she was utterly, completely, and hopelessly in love. This love, which wanted to bubble and dance, and blend with the laughing dawn and wistful moonlight, had to be curbed, checked, inhibited. She must crush the greatest joy of her young womanhood. She had dreamed of this strength and glory coming into her life—the love which would give her existence a completeness and purpose, that all through her young girlhood, she knew she lacked.

She had found the hero of her dreams—the easily recognized prince. Phillip Homer represented all that was worthy and dignified in young manhood. But the song of love died on her lips, unsung; the brightly colored bubble that was about to crystalize and become her world, burst. Phillip, the ideal and idol of her life, did not love her in return. He regarded her much as he would a rose, as a beautiful adornment, a charming attribute of life, but plainly as a petty trifle not to be confused with serious things of the world.

For Phillip was serious. He had spent his life in earnest toil and endeavor, and at a phenomenally early age, had received two degrees and occupied a chair in the department of sociology in the university. He and Caroline's father were great friends and comrades. And Caroline, in the eyes of both, was mere color in the room, a flower in a vase, to be ignored after a few admiring glances.

The conversation of the night before had revealed, definitely, Phillip's attitude. Caroline had accompanied him to a dinner that had been given at the university. On their return he had told

her of his plan to attend Columbia, in the fall, and obtain his doctor's degree. She had exclaimed, "How lovely," realizing how inadequate was her remark. She felt very humble, and wished she dared add, "I shall miss you very much."

Later, when Phillip told her father of his plans, her father remarked, "It is not only that you are seeking learning that pleases me, my friend, but what pleases me more is that your ambition is not a selfish one. To give your youth and strength to a study of the intricacies of civilized society, with the burning desire to contribute something to the adjustment of man to this complex social order, thrills my soul. It is a noble mission. I am proud to own you as my friend."

"It gives me strength to renew my work," Phillip responded, "to have you speak this way. The men and women around me, who understand and share my faith in my work, give me courage to continue. I find more and more, that the only real friends I have are those persons who have a social sense and conscience."

The words kept repeating themselves in Caroline's mind, "a social sense and conscience." Caroline hardly understood, even now, after thinking about the phrase all day. Could she create or develop in herself such a sense and conscience, and thus, at least, attain his friendship? It was all so vague and high-sounding to her. She wished she could forget it and slip back to her old-time world of dances and frolics and unburdened youth. But one cannot associate with the gods and be satisfied thereafter with the company of grotesque gnomes.

So on the next Sunday when Phillip called at their home she asked somewhat timorously, "My friend, Till, heard that her washerwoman's baby was sick, and so she went to her home and helped care for it. Would you say that she had a 'social sense and conscience'?"

Philip looked at her queerly. It was the most serious thing she had ever spoken in his presence.

"It all depends," he answered, "If Till felt that she was stepping from some pedestal, and if she was enjoying playing the role of Lady Bountiful, expecting that for her little effort she would be rewarded with the washerwoman's eternal gratitude and the applause of friends, no. But if her concern for the welfare of the baby was sincere and her conscience would not let her do anything else but help her fellow-beings, whether rich or poor, even if it demanded personal sacrifice on her part—then I should answer, yes."

It was more involved than Caroline anticipated. But desperation drove her on. She determined to cultivate a social sense although she honestly acknowledged that the reward was to be her only objective.

She discovered a middle-aged woman, Mrs. Hatch, who lived across the street. For ten years Mrs. Hatch had been sitting in a chair at her window, a pillow at her back. Her limbs do not move at her command. Her arms rest, inert, on her lap. Her pipe-stemmed legs end in twisted formations which were once young, dancing feet. Her hands! A few years ago they could flit nimbly over the keys of the piano, or arrange bright, gay flowers in a bowl. Now her fingers, from the knuckles to the yellow nails curl, not convexly, in the manner of hands, but unexpectedly concavely. All day long she sits. Her eyes are bright, as is her mind. Her teeth are gone, all but two, which protrude, witch-like, when she opens her mouth to whisper. She is lifted into bed and out of bed, by her sister who lives with her and tends her fire and cooks her meals.

Caroline called on her with flowers, and talked timidly to her. She told Caroline, in her gruesome whisper, but with a kindly smile in her eyes, "I once liked to read, but I can't turn the pages now." After that Caroline called often, and read to her, some days forgetting entirely her hidden purpose.

With a regret that was heroically cheerful, the sister of the invalid told Caroline, in secret, one day that she had an opportunity to go on a month's visit to her girlhood home. Her brother was willing to send her a railroad pass. But she explained that there was no one to care for the invalid and that a nurse was out of the question. Caroline admired her unselfish renunciation of the holiday. She would like to have offered money for the nurse but she knew the two proud spirits too well to even suggest such a plan.

Caroline awoke in the night in a cold sweat. In her dreaming she had pictured herself caring for Mrs. Hatch—washing her bent fingers, feeding her with a spoon, and shoveling coal into her little stove. She felt menial and unclean to have even dreamed of such an ungenteel situation.

But why not? Phillip—the heartless, unseeing wretch had not noticed her frequent visits across the way. He seemed totally oblivious to her newly acquired social sense. But if she gave up her freedom for a month, and if she would assume the part of a benevolent neighbor for four long weeks, the very blind could not help but see and admire her noble, self-sacrificing spirit.

Mrs. Hatch's sister accepted the offer, with some trepidation, but with a joyous heart. Her sincere gratitude and her heartfelt blessing, made Caroline feel almost guilty. She listened, attentively and smilingly, to the final instructions and admonitions.

Phillip did notice. The second day of her service he called to take her for a ride. It was afternoon and she still wore a gingham dress.

"I can't leave today," she told him simply; she realized that she must not flaunt her virtues.

"Why? Are you expecting visitors?" He knew there were no household duties to detain her.

"No, but I am doing some little trifles that my conscience will not let me leave undone."

Her sweet tone, and half air of mystery, stirred his interest and curiosity. He called again in a few days and was again refused enigmatically. Then one night he asked her father what kept her busy.

"I don't know what has happened to Caroline," he replied, "she spends the greater part of her time with the two elderly women across the way, and she is taking care of the invalid while the sister is away."

"Caroline has feeling and depth that we have not discovered, I suppose," Phillip answered.

In the days that followed, he observed Caroline with a new interest, and she sometimes trembled as a choking hope filled her heart.

Then Mrs. Hatch took sick. She had a temperature and the doctor, that Caroline summoned, ordered Mrs. Hatch to remain in bed. A nurse was called, for Caroline would not risk the life of her friend to the care of her inexpert hands. At the request of Mrs. Hatch, and with the consent of the doctor, the sister was not notified. Caroline was held, as though bound, at the sick woman's bedside. Her interest was no longer feigned. She was not the selfish, superficial maid of a few weeks before, trying to attract the attention of a man. She was seeing the struggle of life and death, and sensing the faith of a serene soul who places her trust in her Creator, and she was realizing that this crippled body held a spirit that was precious and dear to her.

For three days she thought only of her suffering friend. The figure of a man who, a few weeks before had plunged her in such gloom, never entered her consciousness.

A sincere joy came into her heart when the doctor announced that her friend would improve. The following days were spent in making her comfortable, and Mrs. Hatch was back again in her chair when the grateful sister returned.

* * * * *

"You will write me once in a while, won't you, Caroline?" Phillip asked, before his departure for Columbia. "Tell me the town news and of your pilgrimages into the heart of the hungering world."

"I will if you really want me to."

It was a small crumb from his table of affection, particularly

when she recalled that she had once hoped to partake of the whole banquet. But in her new humility she was content.

* * * * *

The winter passed quickly for Caroline. Much of her time was taken in caring for a schoolmate's twins, while their mother languished in a hospital. After a strenuous effort Caroline made a friend of an aloof woman, who lived on the block, and whose husband had deserted her years before. She helped Caroline, reluctantly at first, but in the end joyfully, to care for the twins.

She found that in laying down her life, in giving up her rosy self-centered dream of love, that a new love, different in character, but altogether as sustaining, entered her life. So the helpless twins filled her empty mother heart.

In Caroline's days, too, there was the glad note of friendly letters from New York. In the spring, a bulky one brought a message she had not, for a long time, dared to even dream of. Phillip told her that her womanly sympathies and her generous heart, combined with her sweet nature and glorious beauty, made her the supreme woman in his life * * * "Why don't you and your father visit New York, at Commencement time, and let me have the opportunity to try to convince you of my deep regard for you and my burning hope of winning your love."

Unconscious of any sacrifice, and with utmost sincerity, Caroline said in her return letter: "I can't leave the twins now, but the doctor assures me that their real mother will be well in a few more months. I am sure I'll need you to fill the space that they will leave in my heart when they go away. I'll be happy when you return."

TENDER FEELINGS

Wrap your tender feelings in cotton or soft paper. Put them in a band-box and keep them in a cool place. They are liable to be hurt out in the world.

If you have "hard" feelings, use one ounce of common sense and a little bit of love and they will dissolve.

If someone didn't speak to you, you probably looked like an iceberg—consider it a compliment and keep quiet.

Two Favorite Hymns

Alice L. Reynolds

"God moves in a mysterious way," one of the gems of protestant hymnology, is said to have been the favorite hymn of President Wilford Woodruff. The man who lived in an emotional atmosphere sufficiently exalted to produce this beautiful hymn, deserves the sympathy of all of us, for he was the victim of a mental disease known as nervous despondency.

He lived at the time when the founders of the Methodist church were bringing about a spiritual revival, much needed, after a period of spiritual lethargy and indifference. The people who accepted the teachings of Wesley, and others of the leaders of this new faith, were full of zeal. Among these persons was William Cowper, the poet, who was born in 1731 and died in 1800. He pronounced his name as though it were spelled Cooper.

Cowper, sensitive over his trouble, withdrew from London, and went to live in the little town of Olney, where a woman, his senior in years, took very good care of him. This woman's name was Mrs. Unwin. She deserves to be remembered in all kindness by Christian people, the world over, for had it not been for the care she gave him there is very great likelihood that the hymn, "God moves in a mysterious way," would never have been written.

Cowper felt that his only chance for a life of reasonable contentment lay in the worship of God and in work; consequently, we find him at one time devoting himself in a wholehearted way to gardening, and at another time to the writing of both poetry and prose.

At the time that he wrote this hymn, he was so disturbed mentally that he was practically insane. He ordered a cab and told the cabman to drive him to the Thames river, for he had it in mind to take his life and thereby end his misery. The cabman, either accidentally or purposely, failed to find the river, for it was well known that Cowper was subject to these spells of insanity, and he brought him back to his lodging. Cowper, greatly surprised at the turn events had taken, accepted it as evidence that his heavenly Father wanted his life preserved. The thoughts and feelings that surged through his mind as a result of this extraordinary experience restored him to a comparatively normal state of mind again, and also gave birth to the valuable hymn, "God moves in a mysterious way."

The hymn is one of trust in the unfailing purposes of God. It is a recognition of the fact that we cannot fathom all the ways of God; that we must trust him often where we cannot trace him; and his ways are above us and beyond us, but that they are working for our eternal good.

In these six stanzas a high level of both thought and feeling is maintained. The words seem to be of the very fiber of the thought and feeling, hence are as natural as an apple on an apple tree, or a hawthorne bud upon a hawthorne bush.

The great value of the hymn is to be found in the fact that it is another witness for God. If Cowper were the only man knowing that the things he writes are true, they might be of very great value to himself, but of very little value to anyone else; but this hymn lives on because of the many people who know from their own experience that the things he writes are true. There is scant wonder that it should find an echo in the heart and mind of Wilford Woodruff, a man with a multiplicity of experience revealing the fact that "God moves in a mysterious way."

The favorite hymn of President Joseph F. Smith is reported to have been "I know that my Redeemer lives." It seems a very natural thing that this hymn should have made such a large and distinct appeal to President Joseph F. Smith, for his testimony of the Lord Jesus was one of the great and thrilling testimonies that men of God have borne of the Christ in this Latter-day dispensation.

Samuel Medley, the author of "I know that my Redeemer lives," was born at Chestnut, Herefordshire, on June 23, 1738. Both his father and grandfather came into public notice in governmental service, but his son appears to have been the most distinguished of the line. The son was a painter, devoting himself to religious themes in painting, even as the father had done in poetry. He was one of the founders of university College, London, the only college that Robert Browning, the poet, seems to have attended.

Samuel Medley was born in 1738 and died in 1799. He was a Baptist minister, having had charge of a Baptist church in Liverpool, England, for many years. He is described as a man of high character, by his biographers, and is reputed to have written twenty hymns, popular in their day.

"I know that my Redeemer lives" was written in the 18th century, just ten years after the writing of "God moves in a mysterious way." It speaks well for the spiritual atmosphere of this particular time, that it produced two hymns as full of trust in God, and faith in the Lord Jesus Christ, as

these hymns are. How refreshing it would be in the 20th century, boasting of its mechanical skill and business efficiency, if two hymns of equal faith could be produced from the various groups that form the Christian churches of our day.

The author of this hymn, went to the Bible for his opening sentence, and selected therefrom the noble words of Job, "I know that my Redeemer lives."

This hymn is particularly felicitous in its thought-content and in its diction. After the first assertion that the "Redeemer lives," follows the statement that "He lives, he lives," then he reiterates the same thought in varied manner telling the ways in which the risen Redeemer can help mankind, the Redeemer who "lives to bless in time of need;" who "lives the hungry soul to feed;" who "lives to silence all our fears;" who "lives to wipe away our tears." Thus the poet continues, and in this hymn of seven stanzas he details eighteen ways in which the Lord can bless us. It is not to be wondered at that he should write in the beginning: "I know that my Redeemer lives, what comfort this sweet sentence gives," and that he should repeat the same thought at the conclusion, in language slightly changed, but heightened in its emotional quality, "I know that my Redeemer lives. O, the sweet joy this sentence gives."

The explicitness of this hymn adds to its value as a hymn. It has been said that women are prone to write hymns devoted to the spiritual meaning of the Christ life, and of a truth it is a noble subject worthy of the best efforts of the best.

Perhaps in the days that are to come, greater hymns will be written with the Divine Master as the central theme. We are, perhaps, justified in expecting these hymns from two sources. First, from the Latter-day Saints, who, in the midst of apology and a great amount of meaningless explanation in relation to the Savior on the part of an all too skeptical world say, fearlessly to that world, that they know that Christ lives and that he is the Redeemer of the world; secondly, from the Jewish people who, in the Lord's due time, will recognize in him their Messiah. Surely, in that day, they will burst into songs of fire and exultant praise; but until that day shall have arrived, we shall doubtless treasure "I know that my Redeemer lives" as one of the greatest of all Christian hymns.

Songs for Relief Society Day

On the occasion of the fiftieth anniversary of the organization of the Relief Society, when a large jubilee was held in Salt Lake City, a hymn was composed for the celebration, by the late Mrs. Emily Hill Woodmansee. The words of this hymn, "Oh, blest was the day," appear on page 429 of the later editions of the *L. D. S. Hymn Book*. The words were arranged for the tune, "The Star Spangled Banner."

Another song was prepared for a program on the occasion of the sixty-sixth Relief Society anniversary, in 1908. The words were written and adapted to the tune of "My Maryland," by Lillie T. Freeze. The words of these songs are printed herewith, by request, as some of the wards wish to use these hymns on their programs for the Seventeenth of March.

OH, BLEST WAS THE DAY

I

Oh, blest was the day when the Prophet and Seer,
Who stands at the head of this last dispensation,
Inspir'd from above by "The Father" of Love,
Form'd the Daughters of Zion's great organization.
Its purpose, indeed, is to comfort and feed
The honest and poor in distress and in need.
Oh, the Daughters of Zion, the friends of the poor,
Should be patterns of faith, hope and charity, pure.

Chorus

Oh, the Daughters of Zion, the friends of the poor,
Should be patterns of faith, hope and charity, pure.

II

Oh! Daughters of Truth, ye have cause to rejoice,
Lo! the key of advancement is placed in your keeping,
To help with your might whatsoever is right,
To gladden their hearts who are weary of weeping;
By commandment divine, Zion's daughters must shine,
And all of the sex, e'en as one, should combine;
For a oneness of action success will ensure,
In resisting the wrongs that 'tis wrong to endure.

Chorus

III

O woman! God gave thee the longing to bless;
Thy touch like Compassion's, is warm and caressing;
There is power in thy weakness to soften distress,
To brighten the gloom and the darkness depressing:
And not in the rear, hence, need woman appear;
Her star is ascending, her zenith is near.
Like an angel of mercy, she'll stand in the van,
The joy of the world, and the glory of man.

Chorus

IV

Oh, be of good cheer, far-extending we see,
The rosy-hued dawn like a vision of beauty;
Its glory and light can interpreted be:
Go on in the pathway of love and of duty!
The brave, earnest soul will arrive at its goal;
True heroes are crowned as the ages unroll;
There is blessing in blessing, admit it we must,
And there's honor in helping a cause that is just.

Chorus

—*E. H. Woodmansee.*

THE RELIEF SOCIETY

We're organized throughout the land
For charity, sweet charity;
Our aim is noble, purpose grand,
For charity, sweet charity;
The prophet of the latter-days,
Inspired by truth's enlight'ning rays,
Has taught the world some better ways,
For charity, sweet charity.

Oh come and join our worthy cause,
For charity, sweet charity;
And help fulfil our Father's laws,
For charity, sweet charity;
The gospel to the poor shall go,
Soul hunger they may never know,
But in the truth, forever grow,
With charity, sweet charity.

The poor need more than poet's rhymes
On charity, sweet charity;
They need our nickles and our dimes,
For charity, sweet charity;
So freely give with loving hand,
To help this patient, toiling band,
To scatter sunshine through the land,
With charity, sweet charity.

The widow and the fatherless
Need charity, sweet charity;
The aged and infirm will bless
Our charity, sweet charity.
The sick and helpless need our care,
We listen to the dying prayer,
And carry comfort everywhere
With charity, sweet charity.

The people of the..... ward
Love charity, sweet charity;
They're striving hard to serve the Lord,
In charity, sweet charity.
So let us sing a joyful song,
And help the glorious cause along,
And write our names among the throng,
For charity, sweet charity.

—*Lillie T. Freeze.*

Statewide Clean-Up Campaign

A Statewide Clean Home—Clean Town Campaign is being conducted under the auspices of the Utah State Farm Bureau. The campaign is one of the most comprehensive ever devised for general clean-up activities in every town and home in the state. Through the Farm Bureau locals, which are distributed well over the state, the Farm Bureau is organizing every agency to take part in the campaign.

The Relief Society has been asked to cooperate in this movement, and the General Board has given its endorsement of the plan, and recommends that the various local societies assist in making this campaign a success. Among the agencies which have been asked to cooperate with the Farm Bureau are the schools, churches,

church organizations, chambers of commerce, women's clubs, civic clubs of various kinds, boys' and girls' clubs, fraternal organizations, and all others who are interested in a cleaner, better appearing state.

"Your community is your job," has been adopted as the official slogan of the campaign and will be used in various ways to bring the campaign to the attention of all the people in all sections of the state. The Farm Bureau convention at the Hotel Utah, January 8, by formal resolution, endorsed the Clean Home—Clean Town Campaign and appointed a permanent executive committee in charge of organization with county farm bureaus as the active units in all counties.

The towns in the state have been grouped into seven classes, according to population, so that towns of approximately the same size will be competing against one another for having the most ideal living conditions and surroundings, in conformity with the rules and standards proposed by the State Executive Committee. Each county in the state will be asked to subscribe on a basis of three cents for each person, which amount will pay for all expenses in connection with the campaign. The campaign will open March 1, and will continue through March, April, May and June. The judging of the towns will be conducted during July and awards made about August 1.

A resolution endorsing the campaign was prepared by the committees of public health of both houses of the State Legislature, and the resolution received a favorable vote in both the Senate and the House of Representatives. The resolution reads:

"*Whereas*, the Utah Farm Bureau, at the request of Governor C. R. Mabey, and in cooperation with the public and private state, county and local agencies, has inaugurated a Statewide Clean Home—Clean Town Campaign in the interest of cleaner homes inside and out, cleaner towns and cleaner highways, the campaign to begin March 1 and continue for a period of four months; and,

"*Whereas* the campaign is to go forward under the slogan, 'Your community is your job,' and is to include a comprehensive plan for general clean-up activities in every town and home in the state;

"*Be it Resolved* by the Senate and the House of Representatives of the Fifteenth Legislature of the State of Utah;

"*That* we do hereby endorse and approve the Statewide Clean Home—Clean Town Campaign, suggested by Hon. Charles R. Mabey, Governor of Utah, being conducted under the auspices of the Utah State Farm Bureau, and call upon all public officials and citizens of the State of Utah to assist and cooperate in this worthwhile campaign."

Of Interest to Women

Lalene H. Hart

"DAY BY DAY, IN EVERY WAY, BETTER AND BETTER"

Laying aside the psychology attempted to be taught in this current phrase, may we not apply it to the progress which should characterize every housewife?

It will be exhilarating for the bride just beginning, as well as for the grandmother, who is supposed to have graduated in household science, to stand upon new ground from week to week in the science and art of culinary work. Homemakers of long experience, who have a knowledge of the rudiments of good housekeeping, may yet learn ways of making labor light. It is easy in this as in other departments of labor to get into a rut and travel in a circle. There is little excuse in this day of calories and household devices, even in the home of limited means, continuously to cook and serve the same food in the same way. The pull of the past should not impede the progress of the present. The methods of the mother need not determine the daily routine of the daughter. The attainment of years does not imply that there is no room for improvement in any particular department of work. There are new methods, new ideas, new tools and new phases of household science which an attentive mind may accumulate to enrich life and make the possessor more helpful and interesting to her friends. As Milton in his *Paradise Lost* said:

"Nothing lovelier can be found
In woman, than to study household good."

In order to contribute her best to the solution of life's problems, the homemaker must have some retreat from the busy world. The systematic and well-ordered home provides this haven of rest. Because of her contribution to human comfort and efficiency by maintaining an even home atmosphere, the homemaker must have health of body and mind, nerve-balance and poise, and a constantly widening vision of the future. Woman can maintain her greatest power only by placing a proper value on essentials and non-essentials in the business of home-making, and if she would serve well in this capacity will not allow herself to slacken in any way.

In order to serve her country best in the guidance of youth in her home, she must aim to keep young in body and in spirit. She must keep up to date in such things as cooking, canning, garden-

ing, sewing, art, house decoration and last, but not least, child training and education. Modern education is beginning to recognize its responsibility in the training of boys and girls in the art of home-making by sharing in the activities of the home. But some busy mothers feel that they do not have time to give attention to new methods because it is easier at the time to do things in the accustomed way. That is all right providing the old method is the most efficient and brings the best results with the least time and energy. But why not cooperate with the school by letting the children do the things that modern education and new methods suggest, and make up for the temporary loss of motion involved in the change by having the children help in the work. They like to help and love to do the things that are too big for them. This desire, if directed properly, will have a wholesome effect on the child by encouraging him to reach out for bigger things as he grows older. The tendency upon the part of the mother is to say: "Run away, mother is busy." His impulse to help may be thus thwarted, and too often, when the child grows older, he does run away when his help is needed.

Very small children can be taught to do many little duties, such as putting their play things away when through with them, carrying things, hanging up their caps and coats, all of which will lighten the daily duties of the mother. As the child grows older, let him have definite tasks about the house and garden. Give him responsibility. There is no reason why boys should not do household work as well as girls. It is unfortunate for the domestic training of the boy that little household chores are not a part of the home life. If home economics deals so vitally with life, home, and social problems, why not train the boy in some of these problems and make him as efficient a citizen as the girl in these lines? Boys, whether of town or country, should be allowed and obliged to invest in a share of the homemaking business, not so much for the actual help they give as for what it will do for them in instilling responsibility for home maintenance. Taking care of their own rooms, keeping their clothes in order, helping to wash dishes, preparing meals, making beds, sweeping, dusting and cleaning are all things they can do very thoroughly if taught. It is harder, as most mothers know, to teach the boy to do these duties when he grows old enough to be with the "gang." But if he is to eat three meals a day, which he will probably continue to do, why should he not know something of the preparation and value of that food? As long as he wears clothes, why should he not know how to buy and take care of them? As he expends money, why not teach him to earn it honestly and wisely expend it? In doing this he can be taught the art of keeping accounts and the value of making and following a budget.

The mother who always shields her children, lets them play while they might better be helping, lets them go to parties while she works the harder for their going, does not always love them best, but the mother who trains her child for the service of humanity, not only makes a real contribution to the world but retains that abiding love which never fails.

ANTI-NARCOTIC MOVEMENT

Considerable attention has been attracted by the announcement of Mrs. Wallace Reid, wife of the late cinema actor, of her plan to conduct an active anti-narcotic campaign. Mrs. Reid is arranging to film a picture, in which she will take the leading role, revealing the workings of illicit traffickers of drugs, and portraying the disastrous effects of the drug habit on the addicts. Mrs. Reid proposes, also, to contribute the proceeds of the picture for the erection of a sanatorium for narcotic patients.

The police department and various welfare agencies throughout the country have endorsed the movement, which Mrs. Reid is instigating, and have expressed their appreciation of her contemplated enterprise.

On February 1, the Relief Society sent the following telegram to Mrs. Reid:

Mrs. Wallace Reid,
Hollywood, California.,

The women of the Relief Society of the Church of Jesus Christ of Latter-day Saints ("Mormon") wish to express their hearty approval of your commendable undertaking. I voice the hope of the fifty-two thousand members of our organization that the movement you are inaugurating will be a potent factor in the ultimate elimination of the narcotic evil.

CLARISSA S. WILLIAMS,
President.

We need not expect much of a man who, when defeated, gives way to despair or to a wild impulse for revenge. But from the man who stores up his strength quietly and bides his time for a new effort, we may expect everything.

Notes from the Field

Amy Brown Lyman

European Mission.

The General Board of the Relief Society was greatly pleased to have Mary Wells Whitney, who has recently returned from Europe, visit the general office and give a report of the activities of the Relief Society organizations in the European mission. Sister Whitney has been in charge of the Relief Society work in Europe while she has been in the mission field with her husband, Elder Orson F. Whitney, president of the European mission.

During the first summer of their stay in Europe, President and Sister Whitney visited the various conferences on the continent. They were given a most cordial reception by the Saints in every locality in which they stopped. On their journey they visited France, Switzerland, Germany, Belgium, and Holland.

During her presidency, Sister Whitney visited the Relief Societies of all the fourteen conferences in England, Scotland, Ireland, and Wales, at least once and some of them many times. She was also in close touch with some of the branch Societies. The women, all through the mission, are working to the best of their ability to better themselves and gain a knowledge of the gospel through the Relief Society lesson work and testimony meetings. They are also endeavoring to carry out the philanthropic work of the Relief Society. In order to raise the funds to make relief work possible, the various conferences delight in giving bazaars. The branch organizations contribute articles for sale which always include beautiful pieces of needle work. A considerable part of the proceeds is used to provide for the needs of the families in distress.

One of the smallest branch societies is in Cheltenham, in the Bristol conference. This Society has four enrolled members who meet regularly and follow, carefully, the outlined work. Sister Nellie Middleton is the president of this small but faithful organization.

One of the most progressive branches in the British mission is that of Leicester, in the Nottingham conference. A picture of the Society is printed herewith; all of the members but one were present on the day the picture was taken. The members are, reading from left to right, top row: Daisy Latey, Sarah Denton, Eva Charles, Florence Roberts, Dorothy Hickling, Sarah Clark, Grace Parker; second row: Annie Lloyd, Lucy Grace, Lillie Wheatley,

president; Louise Welch, Lizzie Welch, Lizzie Ware; third row: Annie Spence and Margaret Hickling.

In connection with the Relief Society, in the Nottingham

Relief Society of Leicester Branch, Nottingham Conference

conference, a genealogical class has been organized. The women appreciate, very much, the opportunity of receiving instruction in this work.

Nottingham, Sister Whitney reports, is a beautiful and interesting part of England. It was the home of the picturesque character, Robin Hood, who, with his merry men, held forth in the neighboring forests. The tunnels which were built to the castles, and the caves where the errant knights carried on their activities, are open to visitors. Nottingham was also the home of Lord Byron, and Sister Whitney visited the Hucknall-Torkard church, at Notts, where the eminent poet is interred.

Bannock Stake.

The Bannock stake president, Mrs. Minnie Sorensen, reports that the organizations in this stake are in good condition. Particular attention has been given to the keeping of accurate records. In the month of September the stake president and secretary-treasurer visited the president and secretary of each organization and spent two or three hours in each ward checking the business and going over the books. The Relief Society conferences were held in every ward then organized. Niter, a new branch, has been organized since the conference schedule was carried out.

This stake has adopted scripture reading among the

sisters and asks each sister to respond to the roll call on literary day with the sentiment that most impressed her from her month's reading. The *Doctrine and Covenants* was selected for the reading. This has been the means of the sisters becoming better acquainted with the revelations of God to his people in this dispensation.

The stake board members visit the wards regularly. Forty-eight visits were made during 1922 which is an average of four visits to each ward.

At the last union meeting, December 30, the stake board entertained the ward officers, after the business was completed. A program was given by the board members after which refreshments were served. A pleasant time was enjoyed by all the officers and workers present.

At the union meetings special talks are given on timely subjects. Local doctors have made addresses on various occasions, and their instructions have been beneficial to the women.

Moapa Stake.

The Los Vegas branch which was organized May 23, 1922, has twenty-four members enrolled Since the organization, the Society has made sixteen quilts, has helped families that have been in need, and has assisted the missionaries. A bazaar was held Nov. 25, and about $335 was cleared.

Eastern States Mission.

Mrs. Howard R. Driggs, president of the New York branch Relief Society, reports that the Society in New York is small but active. The average attendance is eleven or twelve Of this number eight are subscribers to the *Magazine.* Within eighteen months this small organization handled about $1,000 for various purposes.

Southern States Mission.

In a letter to headquarters, President Grace E. Callis, of the Southern States mission, gives the following interesting report of the activities of the Relief Society:

"The Relief Society work gives intelligent direction and expression to the energy and generosity of the southern women. Added enthusiasm is given to the work because many young women, unmarried, are members. Women in country districts, a long way from branches, are doing Relief Society work as individuals in the way of making clothing, towels, quilts, bed linen, etc. These articles are sent to mission headquarters and from there distributed to those in need. Throughout the mission a great

deal of labor is being done in feeding the hungry, caring for the sick and afflicted. The sisters are ready workers and responsive to the pleas of the distressed.

"Upwards of $240 has been raised by the Memphis Relief Society to help build their chapel. The Catawba Indian sisters paid about $30 toward the repair of the Church in the Indian Nation where they reside.

"At the conferences held in the cities and country branches substantial lunches, between the services, are furnished to the missionaries and visiting members by the Relief Society."

Beaver Stake.

The Beaver East ward Relief Society reports that their workers are earnest and faithful and that their officers are keenly alert to their responsible positions. This organization has been very active during the year just ended having given much valuable aid when and where it was needed. Fifty meetings were held during 1922; fifteen days were spent with the sick, while one hundred-sixty official visits were made to the sick. Fifty-one articles of clothing were made, some of which were distributed among the distressed and some contributed to the Red Cross. One dozen quilts and numerous yards of carpet were made during the year. Roll call is now answered by each member announcing the number of scriptural readings done individually at home; the report for this one ward shows a total of 3,185 chapters of scripture read during the year. Over two-hundred dollars was received and disbursed for charitable purposes.

At the recent conference held by this organization, an excellent program was provided for an unusually large audience, which bore evidence of the interest and appreciation of the work that is being done. There was not one vacant seat in the church. A demonstration of the procedure during the regular teachers' visits at the homes was portrayed in excellent manner, and the lesson vividly brought out the fact that the faithful teacher of today carries an important message to each home.

Union Stake.

The past year has found the women of the Relief Society throughout Union stake very active. While very few are able to go to the temple to do work yet they have contributed generously to the temple fund. Each organization also assisted in buying material for temple clothing which was made by the different wards and presented to the Salt Lake Temple.

The attendance of officers at union meeting has greatly increased during the past year. Health lectures, given by doc-

tors, and interesting lessons on social service subjects have added to the sucess of the meetings.

Relief Society ward conferences have been held in each organization, for which the bishops have expressed their appreciation. At a recent bazaar the cooked food sale, held for the purpose of raising means to renovate the auditorium of the tabernacle, the sum of a thousand dollars was raised. Not only did each Relief Society contribute generously but the Neighborhood Club (composed of non-Latter-day Saint women) assisted, and the community spirit which resulted was appreciated as much as the material results obtained. The proceeds were used to kalsomine the auditorium and to assist in installing new lighting fixtures.

The Relief Society was also able to present a beautiful oil painting, *The Restoration*, painted by L. A. Ramsey, to the stake, which was hung in the stake tabernacle. Three hundred and fifty people attended the unveiling and enjoyed the inspirational sermon delivered by Elder George F. Richards, and the musical numbers rendered.

Hawaiian Mission.

The Hawaiian mission is progressing nicely and the president is getting some excellent reports from the various Relief Society organizations throughout the territory. Quite a number of sisters are taking active interest in the work and many of the poor and destitute people have been helped during the past year.

The majority of the Relief Societies are conducted entirely in Hawaiian. The English-speaking Saints are encouraged to subscribe for the *Magazine*. For the benefit of some of the organizations, the lesson work is translated to the native tongue.

Australian Mission.

The Relief Society of the Melbourne, Victorian conference, has not grown to large numbers yet, but the sisters who belong are very active in their work. Now that the new church is built and paid for, it is the aim of the Relief Society of this conference to assist the other members of the conference in paying for the home recently purchased for the elders.

North Sevier Stake.

Miss Stena Scorup, mayor of Salina, has written the following sketch of the life of Mrs. Ellen M. Humphrey, and has expressed on behalf of the community an appreciation of Mrs. Humphrey's great service:

"Possibly the state of Utah does not hold a more loyal citizen nor the Church of Jesus Christ a more devout and faithful member than Ellen M. Humphry of Salina, who retired from active, public service this last year, 1922. For nearly fifty years she has been an executive in one or another of the women's organizations of the Church at Salina, and at the same time she has been a most active leader in every step of her community progress since 1876. For a period of nearly thirty years she was president of the Salina ward Relief Society. Moreover she has been a strong mother in Israel, not only to her own family of twelve children but also to four grandchildren.

"This stalwart pioneer girl, Ellen Bailey, was born in Mill Creek, Utah, on December 10, 1856, not ten years after Brigham Young said, 'This is the place.' Her struggles in this early environment developed a vigorous and forceful character that has made her a leader among her people. She was married to Thomas G. Humphrey of Mill Creek on December 21, 1874, at the old Endowment house at Salt Lake, at the early age of eighteen. This couple resided at Mill Creek only two years, when they were requested to settle south of Salt Lake county.

"In February, 1876, Sister Humphrey, together with her husband and young baby journeyed southward through the vast valleys and towering mountains to Salina, a rendezvous of the Indians at that time. She made her home in this place of dugouts, which was frequently visited by Indian warriors who filled the young mother's heart with fear that she and her family might be massacred. She had been here but a short time when she saw the fire signals of the terrible massacre of Custer and his men, passed by the Sioux Indians of Wyoming to the Ute Indians of Utah.

"However, in 1877, Brother and Sister Humphrey felt so secure in their new adobe that they built for themselves the second 'shingled' house in Salina. This became a real home to the six boys and five girls who were born there—only five boys and one girl still survive. The Humphrey home was a home for all the children of the neighborhood, for Sister Ellen was a mother to all. She was as just and merciful to other children as she was to her own, aiding them in illness, assisting them in their disputes over games, and reading to all of them as they sat around the cozy fireplace, eating apples or popping corn. Grown men and women revere her today because she was considerate and kind to them as children.

"In this pioneer home she not only assisted the children with their education, but she also gained for herself an education that is surpassed by few people of her age. Hers was the best library of the community and people came from far and near to borrow

books. Sister Humphrey had read them all and she was therefore an excellent librarian. There was nothing frivolous in her choice of books for she was a serious, high-minded woman.

"In March of the same year that Brother and Sister Humphrey came to Salina, Sister Humphrey was made president of the Young Ladies Mutual Improvement Association. She was called to be counselor in the Relief Society, which position she held from 1880 to 1889. She was again called to the presidency of the Mutuals in 1886, which position she held until 1893.

"On January 5, 1893, she was made president of the Relief Society, and she acted in this capacity until July 2, 1922. During the period she served as president of this organization, she has been a mother to everyone in the community. She has such a broad human sympathy that no one has escaped her attention. Those who were most distressed and unfortunate received the kindest consideration. No one was ever ill or in need but that Sister Humphrey was there with her cheer and her blessing. For over forty years, even as a very young woman, she attended to the burial clothes and the dressing of the dead. During epidemics of diseases, she has faithfully served the distressed.

"In addition to her being a devout Latter-day Saint, Sister Humphrey has been a leader in the social and civic advancement of her community. She has been a loyal supporter of the schools, always taking a decisive stand, favoring officers and acts that have been progressive and wholesome. Her wisdom and foresight have aided the community in its most serious problems.

"She has not retired as a public worker because she is unable to continue her service, but because she wishes to render greater aid to her four orphan grandchildren. She is still an active, interested member of the ward and community. On her retirement the ward and community honored her at an elaborate program and banquet. Here the Second ward Relief Society presented to her a beautiful jardiniere and taboret. Every organization and club of the city was present on this occasion to honor this devout religious leader and exemplary citizen."

Morgan Stake.

On November 17, the Morgan stake Relief Society presented a comedy entitled, "Deacon Dubbs," in the local opera house. The play was greatly enjoyed by the audience which crowded the theatre to its capacity.

Some Firsts in Woman's Progress

The first high school for girls was opened in Boston in 1826, "amid a storm of opposition."

The first co-educational was Oberlin, O., College, admitting girls on the same terms as boys.

The first woman's organization in the world was the Female Anti-Slavery Society, formed in 1833.

The first application by women for patents was in 1823, when several were recorded for small household conveniences.

The first American suffragist is said to have been Mrs. Margaret Brent, of Maryland, owner of an extensive estate, who asked for the ballot in colonial times.

The first great American statesman to declare in favor of political equality for women was Abraham Lincoln, in 1836.—*Journal of Education, Boston.*

The first address given by a woman before a legislature was that of Ernestine L. Rose, before the Michigan State Legislature, in 1836, asking "votes for women."

The first petition ever prepared by women was that of 1835, signed by 800 New York women, petitioning Congress for the abolition of slavery in the District of Columbia.

The first woman physician was Dr. Harriet K. Hunt, who began practicing medicine in Boston in 1835, although not a graduate of a medical school, none then admitting women.

The first state in which women voted with New Jersey which, in 1807, disfranchised the enfranchised woman property holders. The first state in the world to give married women the right to make a will was Connecticut.

The first appearance of women and children as factory workers was in 1809, when thirty-five were reported as thus employed. The first institution in the United States offering higher education to woman was Troy Female Seminary, opened in 1821 by Emma Willard.

EDITORIAL

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Motto—Charity Never Faileth

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ANNIVERSARY EDITORIAL

Opinion concerning the Nineteenth century, and its specific contribution to the progress of the world, has been undergoing a process of reconstruction, particularly during the past decade of the Twentieth century. This is in no way unusual; it is hardly possible to estimate time and its contributions to life as we pass through it; we must see it in perspective.

Whatever change of opinion historians and sociologists have undergone in relation to the past century, on one thing they are agreed, that the Nineteenth century marks the advent of women into a larger participation of the life of the world, and into work that has come through concerted effort, made possible through local, national and international organizations.

This larger life has come to woman mainly through two channels, education and organization. The names of three women are prominent in the effort to bring to women educational opportunities—Emma Willard, Mary Lyon, and Mary Mortimer. Emma Willard began her work as early as 1821.

Later, women caught a vision of better things, and organized into groups with specific aims in view. The Woman's Christian Temperance Union, and the American Woman's Suffrage Association set a pace and created a pattern that all later bodies of organized women have followed in details of organization, and in the spirit of courage and persistence that characterized these very worthy bodies.

In 1868 the Sorosis Club of New York City was organized. This is one of the pioneer clubs of America. In March, 1889, when the club had reached its tweny-first anniversary, Mrs. Jennie C.

Croly, one of its leading spirits, suggested that delegates from all the women's clubs be called together to form a federation. An invitation was issued, which was responded to by sixty-one clubs. At this gathering the federation of women's clubs was born.

Other organizations, such as the National Council of Women, usually thought of now because of its international scope, came into being during the Nineteenth century.

In harmony with this great movement for the uplift and advancement of woman, and prior to the advent of the American Woman's Suffrage Association, the Woman's Relief Society of the Church of Jesus Christ of Latter-day Saints was organized, on the 17th day of March, 1842, in the city of Nauvoo. The following report is an extract from *The Times and Seasons* of Friday, April 1, 1842:

"A society has lately been formed by the ladies of Nauvoo for the relief of the poor, the destitute, the widow and the orphan; and for the exercise of all benevolent purposes. The Society is known by the name of the Female Relief Society of the City of Nauvoo, and was organized on Thursday, the 17th of March, A. D. 1842.

"The Society is duly organized with a Presidentress or chairwoman, and two counselors chosen by herself; a treasurer and secretary. Mrs. Emma Smith takes the presidential chair. Mrs. Elizabeth Ann Whitney, and Mrs. Sarah M. Cleveland are her counselors; Mrs Elvira Cowles is treasuress, and our well known and talented poetess, Miss Eliza R. Snow, secretary."

The Relief Society of the Church of Jesus Christ of Latter-day Saints, will commemorate its eighty-first anniversary in March, 1923. The Church was only twelve years of age when this organization was brought into being; Illinois was regarded as frontier country; John Tyler, the tenth president of the United States, was in the White House at Washington, and the country itself was just emerging from a period of great social stress and depression.

The minutes of the first meeting place great emphasis on the fact that the organization has been effected for benevolent purposes. This thought born with the organization has always been kept in full view. Those who have directed the work have widened and deepened its scope so that the figures represented in the annual report of 1921, the last printed report, are of the greatest interest and indicate large growth.

The membership has reached such proportions that the report shows an enrollment of 52,362 persons.

During the year, 512,998 visits have been made to the homes throughout the Church by Relief Society representatives. These good women, known as teachers, have carried words of cheer, com-

fort and good-will into the many homes that they have visited. They have sought out the greatest need, which in the majority of instances, is perhaps not food, or clothing, or succor in illness, but good wholesome advice, spiritual guidance, and the instilling of a belief in the triumph of all that is praiseworthy and good in life.

Trained nurses, or other persons with natural aptitude in caring for the sick, have spent 54,907 days in ministering to those who needed special care because of bodily illness. In addition to the nursing, 137,955 special visits have been made to the sick.

To the other items mentioned we would call attention to the fact that nearly $100,000 has been expended for charitable purposes. In brief manner we have indicated some of the phases of work covered in the welfare activities.

Another phase of Relief Society work may be termed the department of education. This department has carried through the *Magazine* lessons in theology, social service, and literature to 52,362 persons during the year. In this field the Society is doing nothing less than university extension work, and that on a comparatively large scale.

Classes have been conducted in practically every ward where the organization exists, not infrequently by college women or by women who are especially trained for teaching. To make even a cursory survey of Relief Society work is to convince one's self that the organization is unreservedly dedicated to the welfare of mankind.

It is entirely democratic, as to membership, admitting to its rank all women, irrespective of religion, social position, color or race. All may share in its social and educational benefits; all may be beneficiaries of its inspired leadership.

Mr. Will Irwin, the well known newspaper correspondent, is of the opinion that the Nineteeth century will go down to history as a period of transition, a period that breaks from the past and opens new vistas for the future. Surely no Latter-day Saint will quarrel with this contention, for the Nineteenth century brought the restoration of the Gospel through the Prophet Joseph Smith, and through him came the Relief Society; the one restored the true gospel, lost through the ages; the other turned the key to woman, giving to her, to use a scriptural phrase, "Life, and that more abundantly."

NEW EDITORS OF MAGAZINE APPOINTED

Just as the *Magazine* leaves for the press, the announcement is made of the appointment of Mrs. Clarissa S. Williams, general president of the Relief Society, as editor, and Professor Alice Louise Reynolds, of the Brigham Young University, as associate editor of the *Relief Society Magazine*.

Guide Lessons for May

LESSON I

Theology and Testimony

(First Week in May)

Heeding Counsel

The Meaning of Counsel.

Webster gives a number of definitions to the word counsel. For a theological meaning he refers us to Matthew 19:21. In this lesson counsel shall mean ecclesiastical, authoritative advice including parental advice.

The Nature of Counsel.

All counsel carries with it responsibility. The one who gives it becomes responsible for results, if it is obeyed; and the one receiving it becomes responsible for results, when it is not obeyed. Counsel is indicative of love and confidence. When counsel is given without an expectation of its being heeded, it takes the nature of a warning, and when it is received with a determination to follow it—the advice is at once reacted to by gratitude and the one to whom it is given accepts it as a gracious gift.

Counsel is full of free-agency.

Three Degrees of Obedience.

There are persons who so love and trust their leaders that a suggestion is all that is needed to get joyous acquiescence to what is desired by recognized authority. Lovers never wait for orders from each other; they are on the alert to find out what each other's wishes are.

There are those who are loath to obey anything less dictatorial than a command. Counsel has too much liberty in it for them. They serve better under a "Thou shalt," than they do under an "It is my will."

There is a third class who obey. They respond not to counsel, they procrastinate with commands but they heed warnings that bristle with penalties.

In the first group, love leads with confidence at its side. In the second group, respect leads followed by fear. In the third

group, fear comes to the front. One can scarcely conceive of commands being given between husband and wife. The sage who wrote, "The fear of the Lord is the beginning of wisdom," might have added, "but the love of the Lord is wisdom complete."

The Word of Wisdom as Counsel.

When this revelation was first given it was presented as the mind and will of the Lord, not a command with penalties for disobedience, but a statement of truths with promises of blessings to come through its application in living.

The Saints were counseled to keep the Word of Wisdom and many heeded the counsel. Then came a time when the Word of Wisdom was officially presented as a command with a curtailment of privileges as a penalty for its disregard. Today we have the constant warning of religion and science against a disregard of this revelation, and no doubt some there are, now breaking the Word of Wisdom, who would cease its violation if they were brought face to face with the alternative of giving up their standing in the Church or giving up their indulgence.

The fear of punishment moves most strongly with some intelligences, while the hope of reward is most powerful with others.

Heeding counsel is a habit of those who

"Seek the truth and find it, too,
And in the search are glad;
Are much more moved by love of good,
Than by the fear of bad."

Public Counsel.

The leaders in the Church responsible to the Lord for their leadership are constantly alert to the needs of the people and the conditions of the Church. They carry responsibilities incomprehensible to the laity. They have authority and inspiration from the Lord, the general approval of the people, and the support of those who heed their counsels. And these supporters are they who are proving to the Lord that they are not "slothful servants," but are possessed of a loyalty that entitles them to class "A" consideration.

The history of the Church is replete with evidence that the path of counsel-heeding has been one of safety for individuals and groups, and there is no lack of proof that disregard of counsel has been a highway to disaster.

Private Counsel.

One should not ask for counsel unless the asking is accompanied by a willingness and an expectation to heed the counsel. The young man who sought the advice of the Savior was worse off

after the counsel was given than he was before. There is a difference, however, between seeking counsel and asking for an opinion. One may get the opinion of several persons on a matter and not act on the suggestion of any of them. The giving of an opinion is widely different from the giving of official counsel. The latter is entitled to reverential consideration.

The right of the priesthood to give private counsel is as unquestioned as is the right of the parent to give counsel to a son or a daughter. The bishop is father of the ward as well as the common judge, and similar relations exist between the stake officers and those over whom they preside in the Priesthood. It is a serious thing to disregard private, official counsel.

The Lord recognizes the counsel given by those sustained in official positions, and he will see to it that no one shall lose by heeding official counsel in his Church.

It should go without saying that all private counsel given, sought, or heeded, should be in harmony with public counsel. To seek advice that would conflict with the admonitions of the authorities indicates that one is inclined to Church anarchy but is lacking the courage to strike the attitude alone. To give counsel conflicting with the general policy of an institution is akin to conspiracy against the institution. The heeding of private counsel that conflicts with public counsel pits one against the institution and one or the other must go down to defeat.

Institutional Heeding of Counsel.

Whenever emphasis is placed on a matter by the counsel of the general authorities that emphasis will be taken up by the organizations in the Church. If the emphasis is on attendance at sacrament meetings it will be made emphatic in the Priesthood quorums, and in the auxiliary organizations, the Church schools, and the seminaries, and the homes. Just now the call is for attention to Priesthood activities and this counsel will not go unheeded by the Relief Societies, for these organizations are "helps in government" as well as institutions to aid individuals. Every home will carry over the emphasis and the mother part of that "carry over" will be no second part. The counsel against going to California was in early days unheeded by some people to their sorrow.

QUESTIONS AND PROBLEMS

1. Read or quote the scripture upon which the theological definition of counsel is based.
2. To what extent is the giver of counsel responsible?

3. Under what conditions does counsel take the nature of a warning?
4. Discuss the three degrees of obedience and state what might have been profitably added to the first part of Psalm 111:10.
6. Discuss the proposition "Heeding counsel is essential to fitness for celestial glory."
7. Why has the Word of Wisdom passed from an expression of the will of the Lord with promises of reward for heeding it, to a command with penalties for disregarding it?
8. On what grounds may we expect that the breaking of the Word of Wisdom will yet become a bar to Church membership?
9. Why is heeding their counsel the best support that can be given to the authorities?
10. Illustrate by story that heeding public counsel is the path of safety.
11. Bear testimony of the benefits coming to you through heeding counsel.
12. Distinguish between asking for an opinion and seeking counsel.
13. Show the folly of seeking for, heeding, or giving private counsel that conflicts with public counsel.
14. How may institutions help in the heeding of counsel?
15. Discuss heeding counsel as one of heaven's highest laws.

LESSON II

Work and Business

(Second Week in May)

LESSON III

Literature

(Third Week in May)

"The Sketch Book"

What Irving did for Spain, in his priceless gift of *The Alhambra* (observed in last lesson), he had already done for his own and the mother country in *The Sketch Book*. The rich legends of the Moors, enhanced by Irving's imagination and preserved in his spicy style in the *Alhambra*, was merely a parallel to the sketches that had earlier captured the spirit and legends of the

Dutch on the Hudson or mirrored English life and habits. These papers, over thirty in all, were published in America in 1819-20, in seven installments—all under the title of *The Sketch Book*. This work bears the great distinction of being the first to bring from England any recognition of America in literature. "Who reads an American book?" was the stinging challenge that went unanswered until Irving broke the crust of prejudice and literary taste. Think of it! only a hundred years ago did our country produce what was recognized as her legitimate literary offspring. At a time when America and Americans were the ridicule of all English travelers and writers only a sky-rocket could have appeared above her horizon. Concerning this prejudice Irving indulges in bolder irony than is his custom:

"A great man of Europe, thought I, must be as superior to a great man of America, as the peak of the Alps to the highland of the Hudson—I will visit this land of wonder, thought I, and see the gigantic race from which I am degenerated."

From England, Irving had to send his sketches to America to be published. Immediately they were heralded as classics by Scott, Goldsmith, and other celebrities—the former interceding successfully for their publication in England.

Now what was the great contribution which this new work has made to the field of literature? Half of the papers were essays on English life, institutions, and customs, as seen through the eyes of an American. Though Irving was not a philosopher he was a keen, sympathetic observer. In the purest and most beautiful diction he transfers to his readers the fascination that he feels for beauty in scene or tradition or character or custom. Irving was certainly genuine in his admiration of much of the Old World's splendor and custom, though his American tastes and satire, often biting chipped away much of the glamor and decay of the English intitutions. The keen thrusts in *John Bull, Little Britain* and other essays, though covertly hidden under a condoning smile, or offset by praise, shows clearly to one who knows his English history that while Irving enjoyed his old friend John Bull he saw in him the mistakes of the English Parliament and Empire and wished him different.

But essays—political, social, literary, descriptive, satire, narrative—all kinds, had just been perfected even in this very field by Addison, Steele, and Swift. Irving merely added to the list of excellent literary essays. To be sure, he contributed a distinct America color, and his own beautiful diction, clear and graceful and elegant, with his narrative genius made *The Sketch Book* most interesting reading in this fertile period.

But not for his essays is Irving most read or most honored. His unique distinction is that he gave to the world the first near

approach to the modern short story; second, that he is the first to make America a background for romance and legend using native characters and customs.

Until this time there had been only the long story—novel, in usually two to six volumes, or merely the tale or the narrative in verse. But when *The Sketch Book* brought out *Rip Van Winkle,* a new form of literature was revealed. A form distinctly American is the short story, not only in its inception but in its development and perfection. The one form of literature in which America excels, launched by Irving, found its greatest masters in our own Hawthorne and Poe (though France made a noble contribution) and is still the form in which numerous writers here are winning their literary laurels.

Whether these stories of Irving's can be classified as the short story, as that word is used today, is a matter of dispute. Nearly every author of texts on American literature speaks of them as short stories; yet every author on the technique of the short story so limits its definition as to make it a too highly specialized form to include Irving's narratives. The popular use of the word short story may mean any narrative that is more than an anecdote or less than a novel in length. But that form of literature now known as the short story is a dramatic narrative that reveals one idea or motion. That is, a unit of action artistically narrated that gives a single impression. Judged by such a standard, nothing of Irvings could be called the short story. Yet *Rip Van Winkle* was decidedly the nearest approach to it. Surely it has dramatic qualities and is an interesting narrative, but certainly it does not give one single impression. Another requirement, of the modern ideal, is that a climatic series of events portray character in a struggle. But wherein does Rip make a struggle, or even attempt to shape events? He does not resolve to bring anything about; he merely wanders aimlessly away and things happen without one plan or intention of his, merely in the style of an adventure.

Though Irving's stories were not cast in the mold of the present ideal short story, they are at least its worthy progenitors, and are still among our richest narrative treasures. Who does not find *Rip Van Winkle* an interesting story? Who has not laughed at its full and quiet humor? Who has not been swayed by its graceful elegance and satire? A good story well told, conveying a truth or truths about life—so far it is worthy.

The *Legend of Sleep Hollow,* though a wealth of native color and atmosphere, splashes out into a long drawn sketch only as does *The Spectre Bridegroom.* Even the ghost stories in them are poorly told. In *The Wife, The Broken Heart, The Pride of the Village, The Widow and Her Son,* sentiment runs so much to sentimentality that it cloys the taste of the present generation.

But the *Legend of Sleepy Hollow* and *Rip Van Winkle* perform the great feat and the great service of first portraying native American character, scenes and traditions. Vivid and true are the descriptions of the scenes and early life on the Hudson. Rip and Ichabod, caricatures though they be, are more real to every boy and girl above the fourth and fifth grade than Hendrik Hudson or Peter Stuyvesant. What marvelous pictures of simple country life are found in Ichabod's school, the itinerant school master, the Van Tassel's house party, the Brom Bones' type of rustic courtship!

Something distinctly American at last! Americans in romance! An artistic, imaginative creation from American life, and that cast in a new literary mold with a flavor of its genial author, —such was the legacy of Irving that made him the idol he was.

Suggestions for Study

1. For reading, the essays are well represented by *Westminster Abbey* and *Stratford-on-Avon*, and the narratives most popular are *Rip Van Winkle* and *Legend of Sleepy Hollow*. Note in all of these the diction— culling words and phrases well chosen for vividness and description, in scene, character, or action, or for revealing atmosphere.

2. Marking the passages of humor, as you read, is an interesting exercise. Note in the essays, particularly *John Bull*, *Little Britain*, *The Country Church*, or *Rural Life*, both the sympathetic appreciation and also the satiric criticism Irving feels for British life and law.

3. Can you select passages from Irving that are wordy but answer the earlier demand for elegance?

4. Select the words and phrases that reveal the wonderful picture of domestic life as portrayed in the "Van Tassel" home.

5. Wherein do you find traces of Irving's biography in his writings? Observe particularly the English essays.

6. What is your impression of Irving's character, as you see and feel his personality in his works?

LESSON IV

Social Service

(Fourth Week in May)

MARRIAGE AS A RELIGIOUS AND MORAL OBLIGATION

Marriage is a commandment of God. It is of all human relations the most sacred. Upon it is based the greatest blessings of earth and heaven. The Lord in modern revelation says:

"Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all that the earth might answer the end of its creation: and that it might be filled with the measure of man, according to his creation before the world was made."*Doctrine & Covenants*, Sec. 49:16-17.

In another revelation we are told of the eternal blessings which follow under the covenant.

"And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and keys of this Priesthood; and it shall be said unto them, Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life, * * * they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever."

It is thus very clear that the marriage union is one of the most essential conditions of the eternal reward which the gospel promises the faithful. This is true not only from the standpoint of the individual's own salvation but from the standpoint of the human race, being the condition through which the earth might "answer the end of its creation."

Why Marriage is Sacred

Marriage becomes sacred first, because God has made it so, but our experiences have also taught us to regard it as sacred. In fact, we are becoming constantly aware of the close agreement between what God has commanded, as essential to eternal life, and the things which experience teaches, as essential to human welfare.

For example, it is a common belief among students of history that the rapid decline of Rome was due in large part to a disregard by high officials of the fundamental law of marriage relationship. Ellwood calls our attention to the cause of the decline of ancient Rome, and thinks he sees a resemblance between disturbing conditions which existed at that time and the present. He says:

"The very forces which undermined Roman civilization, *viz.*, commercialism, individualism, materialistic standards of life, militarism, a low estimate of marriage and the family, agnosticism in religion and ethics, seem to be the things which are now prominent, if not dominant, in Western civilization."

The Physically and Mentally Strong Should Marry

In our generation a most perplexing problem connected with family life is the tendency on the part of those who have the physical and mental power to succeed in the world, both educationally and financially, to postpone marriage until late in life, or else not to marry at all, thus depriving the human rece of a proper proportion of children from those of greater native endowments. The low marriage rate among graduates of the higher institutions of learning is common knowledge.

The average man or woman of health, physically and mentally, can serve humanity better through the family than through any other institution. The whole civilization suffers when these people, blessed with natural ability, neglect this fundamental to God and the race. It is the family and the home where human character and moral possibilities are best developed. And it is in this enterprise where we need the services and the devotion of the highest human quality. It is indeed unfortunate when mere comfort, or social position, or the desire to travel, or professional or political ambitions, stand in the way and take the place of the desire to establish a home and rear a family.

The Postponement of Marriage

There are many reasons which may justify the postponement of marriage. Questions of health, of education, and grave financial conditions, may sometimes be considered as proper excuses for postponing marriage. Those who marry in haste repent at leisure. But there are also very good reasons why marriage should not be postponed beyond that age in the life of man and woman when it is difficult to make adjustments and readjustments, for marriage always requires this.

People who are past forty years of age have pretty well established habits and standards of life. They are disinclined to make any thorough reconstruction in their ways of living and in their notions of right and wrong. The questions of where they are to live, what their politics shall be, what part they shall take in religious matters, should be settled and settled right in the early matured years of manhood and womanhood, and this can be done satisfactorily only by mutual agreement of husband and wife. If these matters are not settled in this way, they will remain forever conditions of friction.

QUESTIONS AND PROBLEMS

1. Show from the revelations of God that marriage is a sacred obligation.

2. What blessings are promised to those who marry by the "new and everlasting covenant," and who live in accordance with that law?
3. Show that the disregard of the marriage relation tends to undermine civilization.
4. What does Ellwood say concerning the decline of Rome?
5. Why should the physically and mentally strong be encouraged to marry and rear children?
6. What is the teachings of our Church concerning the bearing and the rearing of children?
7. What are some of the advantages in postponing marriage? What are the dangers if marriage is postponed until the habits of life are fixed?
8. What classes of people generally postpone marriage?
9. What methods should parents employ in teaching their children the sacredness of marriage?

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II. Greatest of all human responsibility is that of motherhood. It has been said, "Show me the mother and I'll answer for the child."

III. Old Hebrew tradition of the importance and sanctity of motherhood.

A. Abraham might be the father of many nations but the covenant people could come only through Isaac, son of Sarah.

B. The Fifth Commandment. (Exodus 20:12.)

IV. Christ manifested great love for his mother. Two of the few recorded utterances when on the cross had reference to his mother. (John 19:26, 27.)

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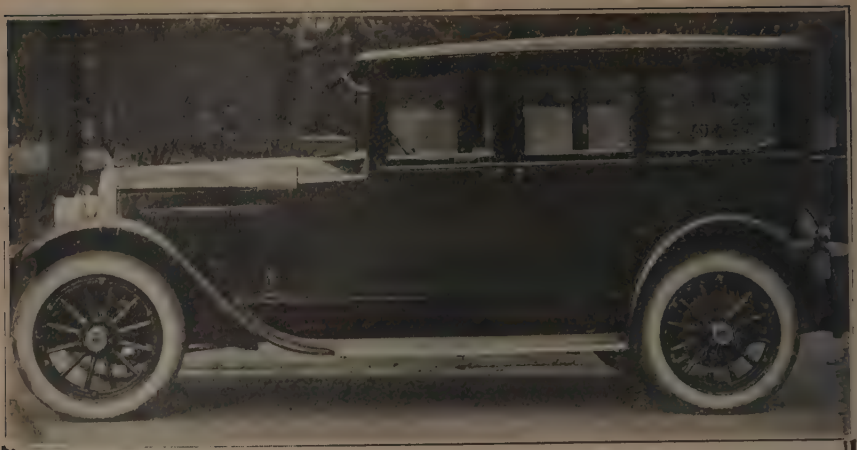

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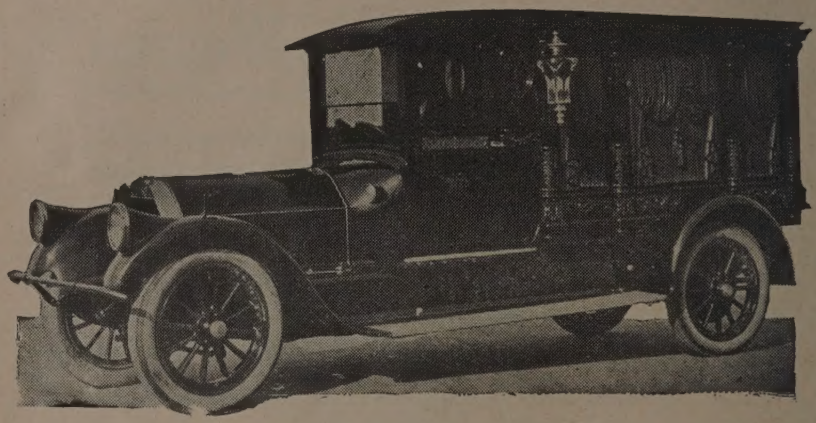

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